



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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SPIRITUAL INTERCOURSE.

By Elmer Woodruff.

In presenting the testimony of the Apostles in regard to spiritual intercourse and preternatural manifestations, the reader should bear in mind that the words Lord, Spirit, Angel, God, Holy Ghost, and Comforter, are synonymous terms, and generally mean the Spirit of some intelligent being who dwells in the mortal body in the rudimentary and earthly sphere.

The writer of this, wishing to bring the evidence contained in the New Testament before the reader in a condensed form as possible, will copy only such of each passage as will convey the idea. Occasionally a remark will be made, as it may appear to explain the sense, connect the relations of thought, or compare the communications, as it appears that the phenomena and manifestations of the spirit should be seen side by side with those of the human mind.

The exhibition of fact and comparison of phenomena, cannot fail, but convince the reader, that the manifestations then, as now, were expressive of the power of nature, and in conformity to the laws of the universe.

Being so, and the character of God unchangeable, nothing can be done without a natural cause—this law producing the same effects in all cases, whether understood or not. When the manifestation is understood, be it what it may, and connected with the general manifestations of nature, it is called natural philosophy; but when not understood, it is considered a strange phenomenon, an odd force, or a miraculous manifestation.

These laws should be studied, therefore, as they are expressive of the Will of the Father, and without them nothing is or can be developed.

Occasionally passages will be inserted that do not directly prove spiritual intercourse, but testify of phenomena, like unto the manifestations of our age.

Paul tells us there is a natural body and a spiritual body, from which we infer, that in the immortal state we inherit and inhabit the spiritual body. Yet it should be understood that this spiritual body is not of the sphere in which "it lives," being refined, if not purified, by the process called resurrection.

This explains why we cannot see spiritual beings, and enables us to understand the necessity for manifestation, since they magnify and otherwise develop and quicken the spiritual in us. In this way, and in no other, are we brought to see and realize the different planes of development and the various phases of Mediumship.

It should be borne in mind, that we enter the spiritual sphere with the same development of mind and body while in the earth, for this constitutes identity—the only difference being in the casting off of the gross and external body. This is no less true of the dead, because it cannot be seen by the external eye, for we have the testimony of the Spirits, who are our convictions of faith, that we shall see and know, even as we are seen and known, when this veil of immortality—this being in the sphere of development in the spiritual spheres.

A proper understanding of these first principles is necessary, if we desire to comprehend the detail of the laws, since they enter into the general development of matter, and hold together the universal relations of mind and spirit.

This being predicated on the theory of Progression, which assigns to the organization, natural and spiritual, a harmonious growth and a symmetrical development where these laws are known and obeyed.

The detail of this cannot now be given, but the mere statement of it suggests the necessity of preparation while in the earth—sphere—that with Paul, we may be ready to depart this life, and enter into the joys of the life to come.

This change, however, is not mechanical, for the laws of progress continue through endless ages, and are constantly operating on the mind, inviting and urging the Spirit to new efforts, that it may enter into the paradise of still higher joys. How important, then, to understand these laws, and live a life of progress. Intellectually, it has been a theme—the pains and sages of all ages have tried to comprehend a theme that inspires the songs of angels and consecrates all suffering and sorrow. Every age, however, has and will continue to have its own developments and explanations, for as the mind becomes more refined, enlarged and expanded, it not only requires such, but is in the condition to supply and receive them, as each one views and understands the operations of nature according to the individual progress and acquaintance of the Spirit with the laws of God.

Paul, in his day, spoke of a third heaven, but that is not sufficient for this age, for progress has made more light necessary, and the Spirits offer the explanation. From them we learn of circles and spheres, and spheres upon spheres, that await the Spirit, they being the atmosphere of so many

heavens for the soul to pass through in the course of its future development.

We commence with the Gospel of Matthew, and extract such passages as are most significant and pertinent to the points we have been speaking of, leaving much that indirectly elaborates and proves the same teachings.

This is done, as there are few that read the Bible understandingly, and consequently know not the amount of evidence there is to be found on the subject of Spirit intercourse and manifestation.

It is hoped by this means a new impulse will be given to the investigation of Spiritualism, as there is great need of a larger and more comprehensive acquaintance with the economy of God and the laws of His government. If in a small degree we can contribute to this end, the object will be accomplished.

ELMER WOODRUFF.

THE TESTIMONY OF ST. MATTHEW—Chap. 1st, 20 ver. Behold the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary, thy wife, &c.

2d chap. 12 ver., And being warned of God in a dream, that they should not return to Herod, &c. 13 ver. Behold the angel of the Lord appeared to Joseph in a dream, saying: arise, take the young child, &c.

19 ver. Behold an angel of the Lord appeareth in a dream to Joseph in Egypt.

22 ver. Notwithstanding being warned of God in a dream, he turned aside unto the parts of Galilee.

2d chap. 16 ver., And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, 17 ver. and lo, a voice from Heaven, saying: this is my beloved son in whom I am well pleased.

4th chap. 11 ver., Then the devil leaveth him, and behold, angels came and ministered unto him. 10th chap. 1 ver., He gave them power against unclean Spirits to cast them out; and to heal all manner of sickness and all manner of disease.

7 ver. And as ye go, preach, saying: the kingdom of Heaven is at hand, 8 ver. heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give. 19 ver. But when they deliver you up, take no thought how, or what ye shall speak, for it shall be given you in that same hour what ye shall speak, 20 ver. for it is not ye that speak, but the Spirit of your Father which speaketh in you. (Of course they were speaking mediums, and it was necessary that they should remain passive under such trying circumstances, that the Spirit might the easier control them, and speak through them in their own defence.)

11th chap. 25 ver. I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (So it is in the 10th century, they are introduced into the world through the low and humble, who are oft made martyrs for the same.)

14th chap. 26 ver. And when the disciples saw him walking on the sea, they were troubled, saying: it is a Spirit, and cried out for fear. (It seems that the disciples actually knew of Spirits, for they spoke of them, and handled the subject very familiarly.)

17th chap. 3 ver. And behold, there appeared unto them Moses and Elias talking with him. 5 ver. And while he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, this is my beloved son in whom I am well pleased, hear ye him.

20th chap. 55 ver. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels.

64 ver. Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of Heaven.

25th chap. 5 ver. And the angel answered and said unto the woman: fear not ye, for I know that ye seek Jesus, which was crucified, 9 ver. and as ye went to tell his disciples, behold Jesus met them, saying: all hail, and they came and held him by the feet, and worshipped him.

20 ver. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.

TESTIMONY FROM ST. MARK—Chap. 6th, 49 ver. But when they saw him walking upon the sea, they supposed it had been a Spirit, and cried out.

9th chap. 4 ver. And there appeared unto them Elias with Moses, and they were talking with Jesus.

7 ver. And a voice came out of the cloud, saying: this is my beloved son, hear him.

12th chap. 25 ver. For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels who are in Heaven.

13th chap. 11 ver. But when they shall lead you and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost.

16th chap. 5 ver. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted, and he said unto them, be not affrighted, ye seek Jesus of Nazareth which was crucified; he is risen, he is not here, &c.

9 ver. Now when Jesus was risen, early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

12 ver. After that, he appeared in another form unto two of them as they walked, and went into the country.

14 ver. And afterwards, he appeared unto the eleven as they sat at meat, &c.

17 ver. And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, 18 ver. they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.

20 ver. And they went forth, preaching everywhere, the Lord working with them, and confirming the word with signs following. Amen.

TESTIMONY FROM ST. LUKE—Chap. 1st, 11 ver. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 ver. But the angel said unto him, fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

17 ver. And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

19 ver. And the angel answering, said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings.

20 ver. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

26 ver. And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 ver. to a virgin espoused to a man, whose name was Joseph, &c.

28 ver. And the angel came in unto her, and said: hail thou, that art highly favored, the Lord is with thee, blessed art thou among women.

30 ver. And the angel said unto her, fear not Mary, for thou hast found favor with God.

34 ver. Then said Mary unto the angel, how shall this be, seeing, I know not a man, 35 ver. and the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also, that holy thing which shall be born of thee, shall be called the son of God.

36 ver. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and she is the sixth month with her, who was called barren.

62 ver. And they made signs to his father, how he would have him called, 63 ver. and he asked for a writing table and wrote, saying, his name is John, and they marvelled all.

64 ver. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God.

2d chap. 9 ver. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 ver. And the angel said unto them, fear not, for behold, I bring you good tidings of great joy, which shall be to all people, &c.

21 ver. And when eight days were accomplished, for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

3d chap. 22 ver. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven, which said, thou art my beloved son, in thee I am well pleased.

25 ver. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli. (I would like here to inquire who the father of Joseph, the husband of Mary was, as we are told by St. Matthew in 1st chap. ver. 16th, that Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.)

4th chap. 13 ver. And when the devil had ended all the temptation, he departed from him for a season.

14 ver. And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. This was very similar, I suppose to the development of most mediums at the present day, they are frequently controlled by what they suppose to be evil Spirits, but after they become more fully developed, they are not controlled in that way, but angels come and minister unto them.)

7th chap. 33 ver. For John the Baptist came, neither eating bread nor drinking wine, and ye say he hath a devil.

34 ver. The son of man is come eating and drinking, and ye say, behold a gluttonous man and a wine bibber, a friend of publicans and sinners.

25 ver. But wisdom is justified of all her children.

9th chap. 29 ver. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 ver. And behold, there talked with him two men, which were Moses and Elias.

31 ver. Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

35 ver. And there came a voice out of the cloud, saying, this is my beloved son, hear him.

21st chap. 25 ver. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of Nations with perplexity, the sea and the waves roaring, 26 ver. men's hearts failing them for fear, and for looking after those things which are coming on the earth, (which time will apply well to the Millerites), for the powers of Heaven shall be shaken.

27 ver. And then, shall they see the son of man come in a cloud with power and great glory.

28 ver. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. (Which

will apply well to the Spiritual phenomena of this age.

25 ver. For as a snare shall it come on all them that dwell on the face of the whole earth. (Yes, the manifestations, five years ago, were not thought to amount to much, they were so low and humble, as they came to the poor in this world's goods, but now, it has its three million believers.)

24th chap. 2 ver. And they found the stone rolled away from the sepulchre, 3 ver. and they entered in, and found not the body of the Lord Jesus, 4 ver. and it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments.

5 ver. And they said unto them, why seek the living among the dead, he is risen, &c. (Which shows a physical demonstration in that day and age, similar to the present, and probably performed by the same law.)

23 ver. And when they found not his body, they came saying, that they had also seen a vision of angels, which said that he was alive.

30 ver. And it came to pass as he sat at meat with them, he took bread and blessed it, and brake and gave to them, 31 ver. and their eyes were opened, and they knew him, and he vanished out of their sight.

36 ver. And as they thus spoke, Jesus himself stood in the midst of them, and saith unto them, peace be unto you, 37 ver. but they were terrified and affrighted, and supposed that they had seen a Spirit.

[To be continued.]

SELF-REFORM THE CENTRE OF ALL REFORM.

SPOKEN THROUGH E. E. GIBSON, AT THE ROOMS OF THE SOCIETY, SUNDAY AFTERNOON, OCTOBER 28, 1855.

[Reported Phonographically by J. J. Ellimood.]

The governing principle of life is self. All the various emotions which the human mind is capable of experiencing, are eliminated through self. "Go ye out into the world and preach the Gospel to every creature" to every creature carry the glad tidings of the Salvation of a Saviour born—of a risen Redeemer, who, at the right hand of the Father, ever intercedeth for the children. Why stand ye here all the day idle? Why are ye not about your Father's business? Why halt ye between two opinions? Where is the zeal—where is the philanthropy—where is the soul-stirring eloquence which moved the prophets and martyrs of old? Why linger ye here waiting to be hired into the vineyard? Why tarriest thou? What art thou waiting for? The unequal war of self prevents the manifestation of the Spirit with all. The light of truth is insufficient to break down the barrier walls of opposition. The power of an angelic manifestation is not enough to overcome human prejudices. The mighty influx of the Spirit of God is not sufficiently powerful to eradicate the errors, the doubts, and the mighty tide of corruption, which overwhelm and stay the bark of God, as it is launched forth. The multitude are without, gazing, and wondering, and inquiring, if these things be true, why they are not made manifest unto them. They desire knowledge on this subject. Let them have this knowledge: give it to them "without money and without price," asking nothing in return. When this knowledge by them is received—when they feel its influence in their souls—then will they come forward and acknowledge it, not only with their declarations, but with their minds. Give them that for which their souls are longing—give them the evidence that they require, and they will go forth, and bless you in their hearts and in their measures. Extend unto them the hand of brotherly kindness and affection, commiserating their condition and sympathizing with their ignorances—yes, sympathize even with their ignorances—knowing that you yourself were once ignorant, even as they are. Then bear with their folly, and minister unto them in such things as they need; giving one a test, another a communication, and yet another, the soothing influences of a dear departed Spirit.

Do not circumscribe the power of God, nor attempt to retard the operations of his Holy Spirits. Oh! the luxury of doing good! It is known only to those who have experienced its grateful influences. A vast territory of mind lies uncultivated. A wilderness of thought needs developing. A mighty waste of intellect lies barren and unfruitful! The soil needs breaking up; the seed needs to be sown, and the plants to be watered and cultured. None shall do the work but those whose hearts are fired with a Spirit of reformation. Let such go forth into the vineyard, and work while the day lasts. Whatsoever their hand findeth to do, let them do it with their might.

Let none despise the day of small things; let none refuse to act in their own capacity. The man of wisdom is a man of years. He who lives thought and ideas, lives to a noble purpose; he who lives months and days, lives. He who reckons life by its moments, reckons it not in deeds of human greatness. He who goeth forth bearing precious seed, and scatters dewdrops of love and beauty wherever he steps, is the true man. If he moves the heart to one generous action; if he warms the soul with one noble impulse; if he raises one aspiration in the bosom of another, to the great source of light and truth, he doeth a good. If he speaketh one word of comfort to the broken-hearted; if he assuage one grief, lessen one care, or cause one tear less to flow, he is a philanthropist, and deserves the gratitude of his fellow man. But first, he must cultivate his own individual self—manhood

—first must he plant within, the seeds of benevolence and of reformation, for he must develop his own soul, and learn the beauty of obedience—he must comply with the laws which govern his own organization, and become a self-reformer, and harmonized, ere he attempts the reformation of others. He must see that he is cleansed from iniquity, then can he speak to others, then can he warn, reprove, command, and approve. Till then he might as well attempt to drain the ocean's depths with a gill cup—he might as well attempt to win a star to come and perch upon his fingers' ends, as to hope to reform man, while his own vices stand out prominent before the world.

Individuality is the basis of action. Self is the throne of thought. Man can never become civilized through individual reformers, until those reformers have themselves become pure and righteous. The appeal to every honest heart should be, "Come with me, and I will teach you the way of the Lord." The teacher first must be taught, else how can he teach what he knoweth not? How can he invite another to come with him and to become rectified, unless he himself has first corrected his own ways? How can he point another to a source from which he himself has derived no benefits? How can he lead him through a path which he himself has never trod? How can he speak of the beauty and the brightness of a life of purity and of goodness, unless he himself has experienced its genial influences in his own soul? Harmony dwells within the Spirit that has made itself harmonious by adopting those self governing principles of a life which lead into obedient compliance with the laws of nature. Harmony doth not exist where the Spirit is antagonistic with itself; where it is contradicting itself; where it is constantly acting against its own convictions of right and justice. It cannot discourse of the sweet joys of rest and quietude, when itself is tumbled and tossed with contending emotions and perplexities—it cannot point to a God who is all rest and all harmony. While itself is disturbed, ranking with envy and rage, it cannot portray a God of love and compassion. First must the mote be removed from the eye of the reformer, ere he can behold the beam within the eye of him whom he would reform. It may be the beam is within his own eye, and but a mote within the brother's. Live, oh man! live for a high and for a noble purpose; seek those unjust elevations, by expelling from thy soul every unjust suspicion. Seek to purify thyself by removing from thy heart those excrecences which there have grown through thy misjudgments of others. Examine thyself with a microscopic vision, which is internal and unobscured, and thereby become as thou oughtest to be; then turn to thy brother, and hold before him a mirror of reflection that he may compare himself with thee. Do not ask him so to do, but before him stand thyself, in all thy purity, thy nobleness of Spirit, and thy freedom from usurpation of his rights, and let them ask of him, "Art thou thus?" As he looks upon thee, he finds daguerreotypes there the virtues of a well cultivated mind, stored with the graces of Spirit-life; and he may read a lesson of comparison; and if it is unfavorable to himself, he will seek to correct his own faults, and not turn upon thee and chide thee for attempting to correct him. Be thou thus, O reformer, a silent monitor to thy friend, and a reprover to thy enemy. Let him see in thyself manifested a life of Christian love and Christian effort, and it will be for him a higher inducement to turn from the error of his ways than all the words of sermons that could fall from thy lips. Let him see the manifestation of a spirit of forgiveness. Let him also read thy full-sold of sympathy for him in his deficiencies. Strike not at him with a weapon of reproof. Ask him not to correct himself by thyself, but show him the good and right way, in thine own life. As thou, O reformer, thus passest through life, thou wilt reap an abundant reward; thou wilt have the double satisfaction of correcting thyself and of convicting of others in thus correcting thyself. Thou wilt, in thine own development, develop those with whom thou dost associate; thou wilt thus shine like a sun, and pour forth thy knowledge like a bright luminary of strength. This knowledge will be to thee the sweetened cup of encouragement in adversity, and a beacon light of love in prosperity. It will be to thee Heaven's gateway and harmony's outposts. It will be to thee happiness' boon and joy's herald. Thy life will be fraught with active deeds of munificence for ever.

If thus thou dost purify thyself—if thus thou art developed—thou wilt be a living reformer, true to thyself, and true to thy fellow creatures. Thyself, O man, must be thine own organ of reformation. Thou canst do nothing except through thyself. Thou dost perform the work, and if the instrument be perverted, the effect will be proportionately decreased. Let the outpourings of thy spirit extend to the whole race of mankind; seek to unite them in one vast arena of action. Let their efforts cooperate for the general good of the whole. Let their humanitarian attempts be exercised for the universal elevation of the race. Seek to emulate Jesus. Seek to be universal in thy application of his precepts. Do not diverge; concentrate in one focus the elements of Divine love, then cast them forth profusely. None are so vicious but they may be reclaimed; none so vile or so low, but what God will hear their prayer. Imitate him, and cast him not from thee, whom God would please. Thy enemy not only forgive, but benefit; thy friend not only love, but teach. Bestow where bestowment is required; receive where reception is demanded. Reformation must begin within the individual soul; it must be an internal work. Deep, deep within the heart's own interior, must the washing process

commence. It must be done through watchfulness, with humility, and by continued perseverance. It is not the work of a day, or of a year—but the work of a lifetime. Every individual must purify himself. Every individual must do this work for himself. Assistances and aids may be advantages, but can never supersede the necessity of individual effort and determination. No one can live for another, no one can die for another; no one can purify another, no one can elevate another; but inasmuch as an individual elevates himself, in so much will his influence have a tendency to elevate another; but the development, the ascension, must be within himself—by his own active will performed; it must be begun with knowledge, and continued with determination, and consummated with everlasting progress: never, never consummated, but still going on eternally.

Stepping-stones for each other may individuals become, but the stairway is progression. As the spirit rises higher and higher through its development, it beholds far away in the distance still higher elevations. As it strives to reach those elevations, it will endeavor to lift up those below to occupy the same place which is its standing in the present. Individuality is but a chain linked together—the series succession of links or a complete whole. Isolation is impossible. Influences, one and many, operate upon each; and as are these influences in their character, so do they affect other individualities which are linked with them in this great chain of mind. Unlink the chain, and the circle is broken; unlink the human mind, and the thought becomes detached. Let individual spirit, then, associate with individual spirit; let energy stimulate inactivity, and peace harmonize inharmonious; let love counteract the venom of hate, and beauty shine over deformity; let goodness eradicate wickedness, and wisdom subdue error; and let knowledge baptize ignorance in its cleansing waters. Let deceit be unveiled by perception, and hypocrisy unmasked by truth's unerring eye; let hope cheer discouragement, and let justice vindicate innocence; let valor inspire the intimidated, and authority defend the accused. Let Samson slay the Philistine, and Jesus bless the child. Let the mingling of the great whole equalize all parts in usefulness. Let the conceptions of mind rise to a common point, and then will oneness of spirit be attained. Let the inspirations of the spirit of universal development manifest themselves in every soul: then will every brother and every sister seek to elevate all around them, even unto themselves—then will they make an effort to induce others to rise with them to a common plain, where they may alike perceive one universal Father, and one family of children gathered within his home. While they strive to elevate self, without any regard to the great mass of mankind, they will but make wider the difference between mind and mind, and but increase the evil which they are seeking to remedy. Let them lower themselves, if needs be, to elevate another in their own position. Let them not think that by doing this they lower themselves, for they but elevate themselves in elevating another. Let them not halt and pause to inquire whether the object be a worthy or an unworthy one; let it be sufficient for them to know that the individual needs their assistance—let them but inquire, "If I were thus conditioned, would I not be thankful to have some friend near me who would compassionate my case, and who would seek out my wants, and befriend me with their assistance? If I be guilty of a crime, then have I more need of their sympathy, their pity, their aid, their reformatory influences?"

Let the mind of man individually expand itself into these wide unfolding views of human character and human existence, and all will be the recipients of Divine light and Divine love. Let no individual refrain from clasp in his arms of benevolent sympathy, the brother or the sister who has erred, because he fears their polluting touch. Jesus feared not the sinner—He feared not the contaminations of the multitude. Where the sick and the distressed were congregated, there went He with his healing influences; where the sorrowing and the afflicted were, there was He seen administering consolation; where the multitude needed the explaining power of his great mind, there spake He unto them words of wisdom; where ignorance prevailed, there was he found, ever ready, ever willing, ever active.

O ye reformers, ye need not go far to seek out objects of charity to relieve—yourself is one. Purify yourself, elevate yourself, harmonize yourself, and progress yourself, and in that way you will more effectually benefit the human family than by seeking individuals to whom and with whom you can communicate in language. Within lies the fountain of thought. Develop that, then wilt thou have furnished thyself with the means wherewith to develop others. Begin at home, and with the channel which flows from thine own self; then will the waters be pure also, and as others shall drink they shall be purified thereby. Go not out of thy way—go not hither and thither—to find individuals more diseased and more depraved than thyself, till thou hast become so justified in thine own eyes that thou canst say unto them, "Come with me, and I will teach you the way of the Lord."

FOUNTAIN OF LIFE.—God is the Fountain of Life, and life can only be nourished at this fountain. From him it came, and to him and his presence it must return.

Inspiration is the nourishing life-blood of Spirit; given with perfect freedom unto man; to seek is to find it always ready and waiting to bless the seeker.

Inspired knowledge is the only true knowledge. All knowledge is from God, whose voice is Inspiration.

NEW YORK, SATURDAY, NOV. 10, 1855.

SWEDENBORGIANISM IN WORKING DRESS.

How far an ism or sect can be made responsible for the imperfections of the individual member, is not yet ascertained, notwithstanding many protracted and painful controversies have been instituted to find it out.

The proximate truth probably is, that so long as the individual is virtuous, religious and orthodox, so long he belongs to the church, the creed and ism having all the glory, but as soon as he does any naughty thing, or otherwise allows himself to "fall from grace," then he is supposed to be of, or in fellowship with the evil one, and is cast out of the Synagogue. The ism in the one case receiving and exacting all the glory, and in the other, shirking all responsibility. We make these reflections as a partial apology for associating the name of Swedenborg with a transaction that has none of the divine elements of love or wisdom in it, although done on the authority of, and supposed to be suggested by the teachings of that venerable and pious man. And we wish the reader to bear in mind, however pointed our reflections may be, that the distinction and difference with Swedenborg and many of his followers are ocean-wide, and not on any account to be confounded. Premising these observations, we proceed to explain.

Over a month ago, an article appeared in the *Daily Times* of this city, on the subject of "Free Love," which attempted to give the origin, rise, progress and development of this latest and newest ism under the sun. In doing which, persons and philosophies were classified according to the numbers of the former and the genius of the latter, both being of importance in the narration, only as they were supposed to have aided in this modern crusade against law and order. Among other isms, Swedenborgianism and Spiritualism were mentioned, their positions were defined, and the extent and character of their influence specified. In doing this, it may be, the writer of the article wished to discharge an honest debt of duty, which he owed to society, as the subject of "Passional Attraction" had been squibbed at for over a year.

Prior to this, however, the Spiritualists of New York had been called on to defend themselves from the assumptions and imputations of the secular and some of the theological presses. This they did, with a positiveness and in a language not to be mistaken by any one capable of comprehending the meaning of words, or honest enough to attach any value to earnest protest.

Having done this, the subject was permitted to rest, as it formed no part of Spiritualism to dispute and quarrel about abstract and impracticable theories—for then, as now, the cry was raised, and the alarm called by ignorance and misapprehension, rather than authorized by facts or warranted by positive knowledge.

Still, ignorant, insolent and unfair as most of these issues of the secular press were, few felt disposed to rest under such imputations; for it is not in the nature of man to have his "life's life laid away," when protest and explanation can save it. Accordingly, all kinds of explanations were made in vindication of the accused parties by their respective members. Judges spoke for, and in behalf of the *Law*; Reform was exonerated by its members through the *Tribune* and other dailies of this city, while Swedenborgianism and Spiritualism made explanation in protest as best they could. Naturally enough, "The Society for the Diffusion of Spiritual Knowledge" wished to define its position, and did so, in a mild, temperate, but positive circular, which was prepared for and published in the columns of the "*Christian Spiritualist*." This, as soon as "proof slips" were ready, was sent to the various papers of this city, secular and theological, with a note, requesting, if possible, they would publish the same, and "enable a large number of persons to bear their protest against an error in philosophy, which, if not put down by the force of reason and moral suasion, might prove an immense evil to the age."

The note and circular had the desired effect, as they called forth notices from the *Daily Times* and *Tribune* of this city, which outlined the sense of the article and exonerated Spiritualism from all sympathy for "Passional Attraction," or fellowship with the "Free Lovers." [See *Christian Spiritualist* of last week, article "Soul Marriage."

Here the controversy might have ended, did not the editors of the *New Jerusalem Messenger*, in their wisdom, (2) make issue with the Society and its Circular, after the following manner. Referring to the writer of the "Note," the Editor says:

"In reply, we can only assure the editor of the *Spiritualist*, that the object of our paper is not to correct errors (1) in philosophy, or to enable persons to bear their protest against them. Before we could in any way co-operate (2) with the 'Society' in whose behalf he writes, we should require to know what sense they attach to the words 'Spiritual affection.' Their ideas (3) of 'passional attraction' are pretty obvious. They use it as a synonym for the 'Anti-Marriage' or 'Free Love' Movement.

Instead of regarding this movement, however, as 'an error in philosophy,' the Divine commandment leads us to call it a sin (4) against God; society pronounces it a crime; and it is the duty (5) of American citizens to treat it as a violation of the laws of the land. It will be 'put down,' not 'by the force of reason and moral suasion,' but by the power of Divine (6) truth, applied to the minds and hearts of men; by a widespread state of public opinion, derived from and nourished by this truth; and by a just and impartial execution of the laws.

When we are convinced that a genuine 'Spiritual affection' is prompting a combat against 'passional attraction,' upon any true or tenable (7) ground, we shall be ready to afford the former all the aid consistent with our duties. Meantime, we can only say of the Circular sent out, that, although it abounds in Scripture quotations, it is, on the whole, a mere rhapsody of words, from which not one consistent or intelligible idea (8) can be obtained. It would be only trifling with our readers to fill our (9) columns with such matter."

1. We ask pardon for this, our sin of ignorance, for we did think, papers were published for the ostensible "object" of correcting "errors in philosophy," by bearing protest against men, manners, and opinions, that were obnoxious to good taste and corrupting in their influence and tendency. If the *New Jerusalem Messenger* is an exception, it is very proper it should be known, as others may be laboring under the same "popular delusion."

As however, we attach very much more importance to what men do rather than what they say, we shall doubt even the assertion of this writer, until he can explain to us, how it comes to pass, that such efforts can be made by the Swedenborgian press, to correct the errors and imputations of the writer in the *Daily Times*, (as to the immoral tendencies of Swedenborgianism,) they wishing neither to "correct errors," nor "bear protest."

That the Swedenborgian press has manifested a most sensitive eagerness to get rid of such imputations, is evident from the general commendation bestowed on a nervous, Jewish piece of bigotry, sent in the shape of an article to the *Boston Daily Advertiser*, by a "member of the new Church," of "nearly forty years" standing. That he is narrow and bigoted, is evident from his attempt to associate *Spiritualism* with "Infernalism," and otherwise slur the Gospel of Spirit ministrations, he having no personal knowledge according to his own confession. He says:

"I confess with sorrow that some Swedenborgians have left Swedenborg and have gone to Fourier, and to what is called Spiritualism. Since then, I have no doubt, they have advocated the sentiments of their new associates, and in doing this, they may have perverted and profaned the principles of the New Church. But on this point I do not speak from my own knowledge, for I do not read their writings, and have no kind of communication with them."

The fact that this article was copied into the columns of the *New Jerusalem Messenger* and approvingly commented upon, is sufficient to convict its editors of inconsistency. Besides the fact, that *Spiritualism* was thus criticized and condemned in its columns, was good and sufficient reason, why the Circular should have been published, as explanation and vindication are rights sacred to all accused parties.

2. When the "Society" asks the editors of the *New Jerusalem Messenger* to "co-operate," it is highly probable, the necessary knowledge will be given.

3. It would seem from this remark, however, that such information was not needed, since few succeed in making their ideas more than obviously clear.

4, 5, and 6. This entire section, is after the fashion of the "penny wise and pound foolish" class, who seek for distinctions and make differences, where none such in fact exist. Let us see; the editor of the *Messenger* uses the word "sin," where we use "error," insists on "duty," where we speak of "protest," and appeals to the authority and efficacy of "Divine truth," where we recognize the authority of "reason," and bespeak the potency of "moral suasion," believing that every good and perfect gift cometh down from above. Surely this is, "tweedle dum and tweedle dee" with a vengeance.

7. If we are to wait until then to get the promised aid, or be permitted to vindicate our cause through the columns of the *Messenger*, (though justice demands we should be heard where we have been denounced or misrepresented,) the presumption is (judging from the present manifestation of Swedenborgian candor and liberality,) that Spiritualism will have to be its own exponent, champion and vindicator, notwithstanding the vast material resources! the enormous Spiritual wealth! and the excessive intellectual culture of our "near of kin," the Swedenborgians.

8. The writer of this article must have a "short memory," as well as a narrow mind—for, at figure 3, he said the Society's "ideas of passional attraction were pretty obvious;" and now he insists the Circular has "not one consistent or intelligible idea." Evidently a backward movement, from some cause not obvious.

9. This evidently was intended for a heavy and a severe blow, as it was struck from the summit of Swedenborgian pride; and to say truth, it had rather a stunning effect upon us, for it destroyed all the respect we had for the modesty of this class of Swedenborgians, and completely silenced all hope of progress from that department of the Spiritual family. To learn that an article abounding "in Scripture quotations" had "not one consistent or intelligible idea" for a disciple of the "Divine truth" and a lover of the "Holy Word," was incredible; but to be told it was "only trifling" with the readers—to think of putting the same in print is amazing.

At this point, however, we had an "impression," which informed us that the Society made a great mistake in expecting favor from the Swedenborgians, by quoting the Bible—since that book, remarkable as it is (either as a record of Spiritual truth or historic fact) could be of none effect without the authority of "OUR AUTHOR," the Divine Swedenborg was quoted in connection, to make "consistent and intelligible" the idea suggested and taught by its plain, but truthful narrative. On realizing the amount of our sin against popular Swedenborgianism, it occurred to us that, as a "penance," the Society should eat nothing but bread and drink nothing but water, until its members could read "OUR AUTHOR in Latin"—give all the references, even to the number of lines, from the top or bottom of the page, whenever they should quote from "Our Author" or refer to the Bible; for they felt we ought to do something desperate in order to reinstate themselves in the estimation of their Swedenborgian critics, and atone for the "unpardonable sin" of having quoted the plain sound sense of the English Scriptures. As, however, they do not like to attempt any thing without due reflection, they will think on the subject, and we will report progress in our next issue.

PRACTICAL REFORM.

We received a "Prospectus" some weeks since, informing us that a new paper was soon to be started in Boston, called the "PEOPLE'S JOURNAL." The paper to be edited by S. C. Hewett, late editor of the *New Era*,—devoted to the advocacy and explanation of such measures as are most likely to practically and actually benefit the people. This was good news to us, for we rejoice at every manifestation of life that looks heavenward and speaks for humanity.

We rejoice also with Brother Hewett, as we know the one thing dear to him is the actualizing of theory, that it may become flesh and spirit, to dwell among us. We did not know, however, the full extent of the enterprise until we received the last N. E. *Spiritualist*—from which we learn the "People's Journal" is to be published by an earnest and enterprising man, Mr. A. B. Keith, for the advocacy and explanation of the following Reformatory efforts.

Brother Newton says:—

"Among the significant signs of the times, are the recent movements made by Mr. A. B. Keith, of this city, seconded by several philanthropic capitalists, for the purpose of breaking down the evil of speculation in the necessities of life, and of affording food, homes, instruction, etc., for the people, free from exorbitant and unnecessary taxation. Mr. Keith's plans include the following schemes:

1. "He has procured a large lot of land in Melrose, about eight miles from the city, which he has laid out into house-lots, and disposed of at cost. Some six hundred of these lots have been taken up, and fifty residences are to be immediately erected.

2. "He is about organizing a Perpetual Building Loan Fund Association, for the purpose of loaning money for the erection of homesteads, on a new plan, as he announces, and on more favorable terms than 'were ever heard of before.'

3. "He has opened a store for the sale of flour at Western wholesale prices, with the simple addition of the cost of transportation and delivery. This store is located in Friend street, corner of Market street.

4. "He has also opened a store entitled 'The Boston House of Equity,' for the retail of all kinds of produce, at five per cent. commission on the original cost, thus saving to the buyer the expenses and profits of a large class of middle-men. This store is, we believe, at the same place as the above.

5. "He has arranged for a course of popular Lectures, Readings, and Musical Entertainments of a high order, to be given during the winter, at fifty cents for the course of twelve.

"Our readers will not fail to perceive the correspondence between the plan of the 'Boston House of Equity,' so far as it goes, and the scheme of 'Philanthropic Commerce,' recently published in our columns, as communicated from the *Spiritualist*. How far Mr. Keith has been indebted to those suggestions we are unable to say; but the similarity of plans would seem, at least, to indicate identity of origin. He is doubtless inspired by his work, as are all benefactors of mankind. Mr. K. is a practical business man, and his undertakings thus far have met with signal approbation from the public.

"We would add to this, that we understand the gentlemen (several of them persons of means and experience) interested in the more comprehensive movement just alluded to, as suggested from the *Spiritualist*, are going earnestly forward with their arrangements. These are designed to be of a very extensive character, and of course will require time for their elaboration and completion."

"Should either of these undertakings prove successful, no one can fail to see that an entire revolution in the commercial and social world will, sooner or later, be the consequence—a revolution which cannot fail to be of untold benefit to Humanity.

"What good can Spiritualism do?"

We need hardly add, we wish success and God speed to the enterprises. Terms of "The People's Journal," Two dollars per year.

IS THIS STATEMENT TRUE?

This question came to mind, after reading the following in the last issue of the *Woman's Advocate*. The Editor says:—

"We published some time since, among our notices of new publications, a review of a book entitled 'Modern Spiritualism: its Facts and Fanaticism; its Consistencies and Contradictions.' We have been intending to make some extracts from it ever since, as it is one of the few sensible publications on that subject. The author is a decided Spiritualist, but does not hesitate to show up the fanatical and ridiculous side of Spiritual believers, as a true historian should; and, it is quite a commendation of the book, that this frankness in stating facts, has caused the organs of the sect to give the book rather a cold reception. While the visionary dreamings of every 'Medium,' or the poetic effusions of an 'impressible' enthusiast are heralded forth to the world as 'astonishing productions,' any work which has the honesty to put on record the fanatical phases of the new doctrine, or its advocates—must be kept as quiet as possible."

Although we italicize the above, it is unnecessary to ask what motive could induce the writer to make issue with the Spiritualists, since we take it for granted she did not intend to bear false witness against her neighbors.

Nor is it necessary that many words should be said on the subject, since the published notices of the book in question prove that the statement is not true. Were it an object, quotations could be made from most of the Spiritual papers to demonstrate this assertion—but it is not. The facts in the case, however, warrant us in saying that however good the work of Mr. Capron may be as a record of the early facts of Spiritualism, good, bad and indifferent, it cannot in any sense be taken for a history; nor will Mr. Capron pass with those acquainted with Spiritualism for a historian. The only person to our knowledge that called attention to the historic defects of the book was Brother Hewett, of the *New Era*. The fact is, however, the time has not yet come for a comparison of facts, since most of the Spiritualists belong to circles, where they get facts and communications to them much more satisfactory (because of a personal and not character) than anything that can be found in books, particularly if the facts are very closely blended with fanaticism. Beside this, there are other and much more instructive books issuing from the Spiritual press, all of which have some claim on the attention of those who wish to examine the many and varying phases of the manifestations. Mr. Capron's book, with other publications, will pass for what it is worth; for neither fretting, puffing nor complaining will force any intelligent mind into buying a book not essentially necessary to its culture. As to the fanatical side of Spiritualism, few will be likely to forget it, so long as a generous and candid press remains to make that a SPECIALTY.

DR. KANE AGAIN.

Some one "well posted" in facts sent the following to the *Times* of this city, as a "counter blast" to much of the editorial nonsense now going the rounds of the press about Spiritualism. We copy from the *Times* of Nov 2d:—

To the Editor of the N. Y. *Daily Times*:

As you copied into your paper an article informing your readers that the editor of the *New England Spiritualist* had received a Spiritual communication announcing the loss of Dr. Kane, let me give you something per contra. In a communication which the Doctor got through the mediumship of the Misses Fox, while on a short visit to Washington, in March 1853, and which purported to be made by the spirit of John Torrington—one of the three men whose graves he found on his Expedition—it was most emphatically declared that all who belonged to the last Expedition of Sir John Franklin were in the Spirit world. After the Doctor had left Philadelphia, Ex-Governor Tallmadge, of Wisconsin, received a communication purporting to come from the spirit of John C. Calhoun, in which the Doctor's safe return was predicted, as also that he would approach nearer to the Pole than any of his predecessors had done. The communications, the substance of which are very briefly given above, were made known to many immediately after their receipt, who are ready to testify to the fact.

NEW YORK, Oct. 23, 1853.

The editor of the *Times* remarks:—

"The only circumstance which detracts from the value of this communication, is the trifling one of its having been published after the fate of Dr. Kane was known."

This certainly would be a serious objection, were there no proof of the prior existence of the communication. And as Dr. Kane is here to give his own testimony, it may be well to suspend judgment until he or Ex-Governor Tallmadge authorize the statement.

MISS E. E. GIBSON.

Although this lady is known to the readers of the *Christian Spiritualist* by her writings, she should be more generally known—as she is made the medium for speaking, and other phases of Spirit power and mediation. Her mediumship is general, for beside speaking and writing, she examines diseases, heals the sick, and develops mediums.

For these latter phases of use and Spirit manifestation, she will be in attendance at the Rooms of the Society (553 Broadway) four days in the week, viz: Tuesdays, Wednesdays, Thursdays and Fridays. She will examine diseases and heal the sick, Tuesdays and Thursdays; and develop mediums, Wednesdays and Fridays. Hours from 2 to 5, P. M.

BROTHER J. B. FERGUSON

IN THE TENNESSEE LEGISLATURE.

It is with pleasure that we learn Bro. Ferguson is gaining new friends and making new conquests over prejudice and conventional errors, notwithstanding the well-directed and concentrated efforts of his opposers and detractors. We see, by a late number of the *Nashville Union and American*, that he offered the closing prayer at the late inauguration of the Governor of Tennessee, and copy the same, as we think few will regret having read it, as in spirit and sentiment it supplicates the presence of the largest liberty, the most practical christianity and the reign of righteousness among men.

"And now, Almighty Father, while we rejoice in the kindly providence that this day, by the suffrages of a free people, reinducts thy servant, our fellow-citizen, into the duties and responsibilities of this honorable station, we would seek to recognize thy government as supreme over all. We would feel that the sisterhood of these States and the nationality they have been permitted to establish and perpetuate, are but faint and feeble types of that government which is irresistible in its power, unerring in its wisdom, impartial in its administration, universal in its extent, everlasting in its duration, and inconceivable in its glory. May a knowledge of its ever near and all-helping presence bring our well-favored people to a sense of the responsibilities as well as the prosperity of our liberal institutions. Amid the variety of interests and the diversity of aspects in which they appear to men of differing estimates of civil policy, O help us, every one, to feel and cherish the hearts and hopes of brothers, protected by the same pitying care and parental behests. Long continue this wide spreading land as the home of the oppressed of all nations, where the down-trodden, the outcast and the forlorn may start afresh to secure the great ends of our being and the holy purposes of a common destiny. Bless every agency and instrumentality calculated to ameliorate the condition and elevate the hope of a common brotherhood of every country and of every government; and may we, and our children, see this government going forward in the lead of the free nations of the earth, that its light may be cast upon the darkest shadows of despotism and superstition, that still obscure the hope of mankind."

We unite to invoke the rich blessing of thy directing wisdom to rest upon our Governor, the respective branches of our Legislature, and upon all the officers of our government. In seasons of doubt may they lean upon thy inspiration for direction; and when success shall crown the measures that secure a common welfare, fill their hearts with the grateful joy thou hast ever connected with a consciousness of right. May the spirit of truth, of justice, and of philosophy abide with our people, never to be driven away by the fierce fires of partisan ambition or the interpolations of selfish zeal. Upon the harmonious altar of civil and religious freedom, may we see, daily, every vicious and malignant purpose of our often misdirected and selfish policies, ascend to be consumed as a sacrifice to those pure, high, and holy incentives that should animate the breast of every true man, in view of that attainment that shall redound to the good and glory of all.

O God! bless us above our feeble ability to ask, and make thy boundless goodness the stay of our hearts, the safeguard of our State and nation; and the spread of its knowledge, the hope of the world! And to Thee, Father and Friend of all, be the glory for ever and ever. Amen.

PAPER NOTICES AND MONTHLY JOURNALS.

THE NEW ENGLAND SPIRITUALIST.

Although the editor and proprietor of this paper, A. E. Newton, does not attempt a constructive and general philosophy, he devotes himself to the special purposes of vindicating the "ministry of the Angels,"—proving the intercourse of Spirits with mortals, and setting forth the joys and consolations of immortal life, with an earnestness and positiveness of effort that leaves no doubt of his own faith, or the value he attaches to the gospel of Spiritualism. The N. E. *Spiritualist* has just completed the half year of its first volume. It is rapidly gaining confidence, and making friends week after week. It dispenses knowledge, and the blessings of a tolerant gospel, to all who may need its facts and philosophy. The paper, type, and printing are as well adapted to the eye, as the genial philosophy it teaches is welcome to the spirit. It advocates more than tolerance, it demands liberty, and believes in progress. Its authority is "well attested facts," its witnesses, honest and reliable minds. We wish it success, and its editor prosperity. Office at No. 15 Franklin street, Boston. Terms TWO DOLLARS a year.

THE AGE OF PROGRESS.

This herald of reform and expositor of Spiritualism has commenced its second volume. It is devoted to "the development of Spiritual truth," its editor and friends believing that to be the true method of achieving human freedom.

Its editor, Stephen Albro, is an old and tried friend of reform, and is, therefore, well qualified to give the helping hand in an age of progress. The paper has been changed from the folio to the octavo form, giving sixteen columns of matter. The type and general execution is good.

The following extract from its prospectus will enable the reader to understand on what ground its friends hope for its permanent publication and usefulness:—

"The publication of the 'Age of Progress,' from the commencement of the second volume, having devolved upon a company, organized under the Manufacturing law of this State, and designated by the name of 'The Buffalo Harmonical Printing Association,' we, the undersigned, being an Executive Committee, appointed by the said Company, respectfully advise the reading public, that the said Company have appropriated a sufficient fund to secure the publication of the paper continuously, and without limit of period. We promise, in the name of the Company, that the present volume shall not suffer in comparison with the first volume, in point of interest to the reading community, nor fall farther short of any other similar publication than may be unavoidable for want of available ability."

Terms, two dollars, payable invariably in advance."

PITMAN'S MONTHLY, for November, 1855. New York: Dix & Edwards, 10 Park Place.

This number opens with an interesting and instructive article on the United States Coast Survey—one that should be read by all who are either ignorant or of insensible to the debt of gratitude due to those heroic and enterprising men who, in their quiet way, are making the "crooked paths" of the deep straight, giving safety and practicability to commerce. The subject is suggestive; but we pass, as Benito Cereno is mysteriously fascinating through another long chapter; and a Letter to a Friend on Henry Haine, is highly suggestive of "The Student's Life in Germany," and the author's labors, manners and matters in France.

The Virginia Springs, Notes in Syria, Life Among the Mormons, The London Post-office, A Night never to be forgotten, and other articles in Poetry and Prose, with the Editorial Notes, make this an interesting and instructive number. Terms, \$3 a year.

BLACKWOOD'S MAGAZINE, for October, 1855. New York: Leonard Scott & Co., 79 Fulton street.

Blackwood is rather late with this issue; but as time is consumed in transplanting and republishing European literature, we must take it when we can get it, and be thankful.

This number, which contains additions to Zaidée, a Romance; the Baltic in 1855; Books for the Holidays; and the Story of the Campaign—Written in a tent in the Crimea; Modern Light Literature—a tent in the Crimea—is both interesting and instructive. The opening article, on North and the Noctes, is a rapped commentary—half comic, half critical—on the characteristics of Christopher North—written in Camp before Sebastopol.

The following will illustrate the spirit of the reviewer and the reviewed, and be suggestive in more ways than one to those who think of Dream-land and the Night-side of Nature.

The reviewer says:

The Shepherd's vigorous power of expressing whatever comes uppermost, sometimes leads him into contradictions, or, at any rate, proves he can be equally eloquent on both sides of a subject. At page 1 he says:

"I never dream between the blankets. To me sleep has no separate world; it is as a transient mental annihilator. I snore, but dream not. What is the use of sleep at all, if you are to toss and tumble, sigh and groan, shudder and shriek, and agonize in the convulsions of night-morality? I lie all night like a stone, and in the morning up I go, like a dewy leaf before the zephyr's breath, glittering in the sunshine."

At page 275, a great revolution has taken place in his opinions respecting dreamless sleep and snoring:

NORTH—I forget if you are a great dreamer, James?

SHEPHERD—Sleeping or waking?

NORTH—Sleeping—and on a heavy snupper.

SHEPHERD—Oh! sir, I not only pity but despise the coo, that all w! his class, on w! his night, into the sheets, down w! his head on the bolster, and then before another man could hae weel tacked aff his breeks, snoring awa w! a great open mouth, without a single dream ever travelling through his fancy! What wad be the harm o' pittin him to death?

NORTH—What! murder a man for not dreaming, James?

SHEPHERD—Na—but for no dreaming, and for snoring at the same time. What for blaw a trumpet through the hall house at the dead o' night, just to tell that you've lost your soul and your senses, and become a breathin clod? What a blow it maun be to a man to marry a snoring woman!

Think o' her during the hail hymnmony, resting her head, with a long gurgling snortin snore, on her husband's bosom!

And this little picture may interest, if it does not awaken, deeper and more lasting impressions:

SHEPHERD—A congregation of a million might worship in that Cathedral of clouds! What a dome! And is not that flight of steps magnificent? My imagination sees a crowd of white-robed Spirits ascending to the inner shrine of the temple. Hark—a bell tolls! Yonder it is, swinging to and fro, half-minute time, in its tower of clouds. The great air-organ 'gins to blow its pealing anthem—the overcharged spirit falling from its vision, sees nothing but the pagentry of earth's common vapours—that ere long will melt in showers, or be wafted away in darker masses over the distance of the sea. Of what better stuff, O Mr. North, are made all our waking dreams? Call not thy Shepherd's strain fantastic; but look abroad over the work-day world, and tell him where thou seest aught more steadfast or substantial than that cloud cathedral, with its flight of vapor-steps, and its mist towers, and its air-organ, now all gone forever, like the idle words that imaged the transitory and delusive glories.

SPIRITUAL MANIFESTATIONS.

AN EXPLANATION DEMANDED.

A correspondent to the *New Church Herald* forwards the following facts, with the request that the Editor shall explain the same, as he (the Editor) pretends to be skeptical as to the ability of Spirits to "more material things." This he promises to do "next week." We give the facts an insertion, therefore, that the reader may have time to make his own reflections, and get prepared to compare views, as we may notice or publish the explanation entire in our next issue.

The writer, after referring to the Editor's "doctrine," says:—

"A friend of mine, a quiet, sincere, and intelligent lady, makes the following statement. I have heard her repeat it several times. She certainly believes the story, nor do I see how she could have been mistaken."

The lady to whom this statement refers, was sitting alone in her room, in the day-light, engaged in reading. Her spectacles were lying on the mantelpiece a few yards from her. She wanted them, and was hesitating a moment before making the slight effort necessary to obtain them. While thus hesitating, the thought came to her mind, "How cheerfully my little boy, if he were alive and with me, would bring those spectacles to his mother." This thought referred to a dear little boy about seven years old, who left the natural world a few months before. While this thought was passing through her mind, the spectacles suddenly left the place where they had been lying, and were removed to her hand. The mother believed, and still believes that the Spirit of her little boy brought them. Was not that a reasonable belief? Please let us know how you would explain this.

"And if you get along with this case, I have another to propose, which may as well be sent now. A lady of my acquaintance determined to give the Spirits a severe test. She left her home for several hours, with all the apartments locked, and with a certainty that no one would have access to it. The Spirits had promised to give her a strong proof of their physical power. Returning, she found the doors locked, and everything quiet; but on entering, found the furniture turned upside down in every imaginable position."

"Both these statements come from persons whose testimony cannot be doubted. How will you explain them?"

M. B.

A REMARKABLE DREAM.

The following story was related by the late Robert Southey to Dr. Sprague, of Albany:—

"A person connected with the Cathedral at Bristol, by the name of Love, and who was just on the eve of being married, dreamed that in looking over the register of deaths in the Cathedral, he saw his own name at the bottom of the list. He was somewhat alarmed by it, and his mother still more. Shortly after, he dreamed that in a corner of the Cathedral, near the cloister, he saw a monument with his own name upon it. A few nights after, as he was returning from a visit to the young lady to whom he was engaged, he came into the house pale, and almost breathless; and upon being asked what was the matter, he replied that on his way home he had witnessed a very strange spectacle—several men bearing a coffin, covered with red morocco, and brass nails, and what chiefly alarmed him was, that they had brought it into that house!"

"They immediately sent out to inquire if any person living in that street had just died, and they found that none had. They then sent to every undertaker to inquire whether any of them had furnished a coffin that night, and it was ascertained that none had been furnished. Shortly after, the poor fellow became suddenly ill, and, after a few days, died. They had great difficulty, for some time, in finding a place in the Cathedral where he could be buried; but they found, at length, one vacant place, and it proved to be in the very corner where, in his dream, he had seen his monument. And when the coffin came, it turned out having received any such directions, and merely from a wish to testify his respect for the family, had had the coffin covered with red morocco and brass nails. Southey assured me that he had not the least doubt of these facts, and that the monument of the young man was still to be seen in the Cathedral. I understood him to be certain that he had occurred about forty years before."—*The Church Herald*.

For the *Christian Spiritualist*.

SPIRITUALISM IN PHILADELPHIA.

The hope of the age is in the *fanaticism*, called, which we behold around us; the peculiar feature of our political sky, of late years, the divisions and sub-divisions; the *hards* and *softs*, the true blue and compromise sections; the *pro* and *anti's*, and the countless divisions of these subdivisions, all speak volumes for the future. Still water stagnate. We would rather see a tumultuous orthodox meeting than the dead, submissive parody of the *drab coats*. A storm is the forerunner of purification. What if a few noble vessels are wrecked, and as many domicils turned *lumpy* *lumpy* into the cleaving fluid—the many have received into their vitals the invaluable blessings, and the few whose loss we mourn, have only been lifted a little higher into the better companionship of angels.

It requires *daring* to be a fanatic. Who would leave the common track must be a free thinker. *Free thought* is the forerunner of *heresy*, just as *fanaticism*, so called, is the evangel of approaching truth.

Protestantism was a wholesale heresy—it was the great ocean of thought in motion, surging and rolling a requiem

GENUINE PHILOSOPHY.

BY L.

Joy and pain to all are given—
In the cup of human life,
Even as in the April-heaven,
Smiles and tears are still in strife.
Think not that alone thou weep'st;
By some present grief oppress;
When in happy dreams thou sleepest,
Other sad hearts long for rest.

If to thee thy brother seemeth
Naught to know of pain or care—
If the sunlight seems to thee
O'er his pathway bright and fair—
Envy not his joy and gladness.
He hath his own sorrows, too:
Oh! he weepeth tears of dew,
As the summer dew on the dew.

Happiness is all around thee,
If thou seek for it aright:
Darkness thou canst not confound thee,
That thou canst not find the light.
If the bluntest flower speaketh,
In the lowliest daisy thou dost tread,
Unto thee some joy it breatheth—
Catch its fragrance ere 'tis fled.

Sadly when thy Spirit sigheth,
'Neath its weight of anguish bowed,
And upon thy heart there lieth
The dark shadow of a cloud,
Look thou up in faith to heaven,
God will give thee strength to bear
All that unto thee is given
Of distress, and grief, and care.

When thy cup o'erflows with gladness,
Lift thy thankful heart above;
If oppressed with care and sadness,
Oppressed with heavenly Father's love,
Thou shalt know each hidden reason
When time earthly work is done,
Prayer, then, in every season,
For the shadow and the sun!

DREAM ON, MY SOUL.

Dream on, my soul; dream of that better land
Where thou art going;
Dream of the silver stream o'er the golden strand
Silently flowing;
Dream of the kindred souls waiting there,
Gone long before we;
Dream of the angels thou art to hear—
Antiphons of glory.

Dream on, my soul; dream of the silent ones
In memory cherished;
Dream of the past and long-loved ones
That with them perished;
Dream on, my soul, dream of that brighter land
Where thou art going;
Dream of the sunlight there and the angel band
Joyously singing.

Dream on, my soul; dream of the happy strain
That shall soon be heard;
Dream of the silent dead and of the angel train
Flying to meet thee;
Dream on, my soul; dream while life's silver string
Still, still is wound;
Dream thou of heaven, though life be quivering—
Dream on, my soul.

THE ODIC FORCE.

BY C. T. HOPKINS.

We proceed to follow him in his search for the

answers to these questions. "Physicists," says the Baron, (p. 117,) "have for many years debated the question, whether or no the sun's rays are capable of magnetizing a steel needle. Recollection of the treatises on this point led me to reflect on the part the sun might possibly play in the subject of my present researches. I availed myself of the first cloudless sky to experiment in this direction on Miss Maix. I placed the end of a copper wire eleven yards long in her hand, and allowed her a little time to get accustomed to it. I then put the other end out of the window into the sunshine. The effects of the crystalline force became immediately perceptible in a weak degree, but distinctly. I next connected the wire with a plate of copper, sixteen inches square, in the shade; allowed the patient to get used to the end of the wire, and then put the plate in the sun's rays. Immediately after the sun's rays fell upon the plate, a strong manifestation of the crystalline force made itself felt in the hand by the known peculiar sensation of warmth, which then ascended through the arm to the head." The same effect was produced when plates of other metals than copper, glass, wood, cloth, stone—in fact, everything or anything which could receive the sun's rays—were attached to the wire. The luminous appearances, as in the case of the magnet, were produced in the same way. The light flowing from the end of the wire, when in contact with the human hand, was greatly increased when the person holding it removed into the sunshine. The light of the moon produced also the same effects.

Heat proved to be another source of the Odic force.

Friction was ascertained to produce the same phenomena as above detailed.

Light of all kinds affects the system odically.

Frictional Electricity was found to be the ninth source of the new power.

We come now to the last, and perhaps the most important fountain of the Odic force, inasmuch as it is from this that the human system becomes charged with it. Says our author, p. 122:

"For more than seventy years an instrument has been used in medicine which bears the name of a magnetic tube. I scarcely dare describe it, for it will be an abomination to every one accustomed to a scientific treatment of natural knowledge. A small wooden tube is filled with a medley of the most absurd and senseless kind, stirred up with magnetized water, an iron rod inserted in it, and from this wooden threads are carried out to sick persons of various sorts, to whom it is to flow healing vital magnetism. And this mixture consists of iron, slag, broken glass, hammerings of iron from a forge, steel filings, roots, iron ore, grains of corn, sulphur, sawdust, wool, aromatic vegetables, quicksilver, all magnetized and mystically strung one above another. The tube is pure and healing, and can come out of such a devil's kitchen, is the reasonable question. And yet all who have occupied themselves with magnetic cures, agree that it is a constantly persisting fountain of magnetism, which may be made to flow to the patients through the conductors. Every one who is acquainted merely with the rudiments of such matters, sees that this cannot be a galvanic, electrical, still less a magnetic apparatus. Asking myself what really might operate in it, only one thing seemed to have any clear relation, namely, chemical action."

A large number of experiments are here detailed, all of them exceedingly interesting, from which the law is induced that, during all chemical action, from a mere solution of soluble bodies in water, up to the most compound fermentations and decompositions, the odic force is developed in a degree proportional to the intensity of the chemical, and is manifested both to the sight and feeling of sensitive.

"The examination of chemical forces leads us to the source from which, to all appearance, organic life derives its so-called magnetic force; to the focus, at which the flaming torches are lighted, which emerge from our finger-tips, and from still finer noble parts of our curious corporeal structure. This is digestion. It being proved that a main source of that magnet-like force lies in chemistry, in the play of interchanging affinities, while digestion is nothing else than an exchange, a constant separation and recombination of matters, enduring uninterrupted as long as we live, under the influence of vitality, it follows, necessarily, that the magnet-like force which we have seen developed in every, even the weakest chemical action, will be uninterruptedly evolved along our intestinal canal, and must be placed by this great organ at the service of the world organism. But this is not all. The nutriment digested in the stomach, and then elaborated in the intestines, becomes absorbed, chlorified, carried to the lymph and blood by countess large and small vessels; here again it is chemically changed, carried further and further, more and more altered chemically, and thus it is ever further turned to account in innumerable decompositions, as an inexhaustible reservoir of crystalline force, till at last it leaves the body."

All that I have just said of digestion holds good, in altered terms, but to the same value, of respiration. This impregnates us with oxygen, carries on the blood to every corner of the body, sustains on every hand the universal interchange of substances, and secures to us one of its chief products—animal heat. The so-called animal magnetism (odical heat) accompanies this—comes, goes, flows, and vanishes with it. That which affords heat; the chemical action in the body, affords also, as we have seen, crystalline force, animal magnetism, or whatever else we please to call this potential essence."—(pp. 123, 140.)

In this connection we introduce the Baron's account of the discovery of odic lights on graves, and of his theory in regard to their production:

"An occurrence, which took place in Pfeiffer's garden at Colmar, is tolerably well known, and has been spread abroad by many published accounts.—Pfeiffer (who was blind) had appointed a young evangelist, Billing, as his amanuensis, and was led by the arm of this person when he walked out. This occurring in his garden, which lay at some distance from the town, Pfeiffer remarked that every time they came to a particular place, Billing's arm trembled, and he manifested uneasiness. Some conversation about this ensued, and the young man, at length, unwillingly stated that as often as he came over that spot, certain sensations attacked him which he could not overcome, and which he always experienced at places where human bodies were buried. When he came at such places at night, he usually saw strange sights. With a view to cure the man of his delusion, Pfeiffer returned with him to the garden the same night. When they approached this place in the dark, Billing at once perceived a weak light, and when near enough, the appearance of a form of immaterial nature, as resembling a woman's form, one arm laid across the body, the other hanging down, wavering, erect, or at rest; the feet elevated about two hands' breadth above the surface of the ground. Pfeiffer walked up to it alone, as the young man would not follow him, struck about at random with his stick, and ran across the place, but the specter did not move or alter; it was as when one passes a stick through the flames, the fiery shape always recovered the same form. At last Pfeiffer had the place dug up. At some depth a layer of solid lime was met with, about as long and as broad as a grave, and when this was broken through, they discovered the skeleton of a human body. It was found, therefore, that a human body had been buried there, and been covered with a layer of quicklime, as is the custom at the time of pestilence. The bones were taken out, the hole filled up again, and the surface leveled. When Billing was again taken there, the appearance was gone, and the nocturnal Spirit had vanished forever."

The explanation of the above incident is as follows:

"A human body affords fruitful material for chemical decomposition, for fermentations, putrescence, vaporization, and play of affinities of all kinds. A layer of dry quicklime pressed into a deep hole, unites its own active affinities with those of organic substances, and gives rise to a long continued operation of them. Rain-water, joins from above; the lime first falls in powder, and afterwards, through the rain-water, soaks into it, becomes a pasty mass, to which the external air has only a very slow access. The carbonic acid, therefore, penetrates constantly, but so slowly, that in such spots a chemical process goes on for many years. This event, therefore, had its natural course in Pfeiffer's garden; and since we know that a constant emanation of the flame of crystalline force accompanies it, this was a fiery appearance, which must necessarily endure until the affinities of the corpse and the lime for carbonic acid, &c., were brought into a state of rest. Whenever a living man, who might be otherwise healthy, but was sensitive to a certain degree, came there and entered into the sphere of these physical forces, he necessarily felt by day and sea by night like Miss Maix or Miss Reichel. Ignorance, fear and superstition, then shaped the luminous appearance into the spectral figure of a human being, and furnished it with arms, head, feet, &c., as when we like, we may shape every cloud passing over a bright sky into a man or a goblin."

The desire to deal a mortal blow to the monster—superstition—which a few centuries ago poured from such sources so inexpressible a number of miseries over European society, when, in unhappy trials for witchcraft, hundreds of thousands of innocent persons breathed out their lives miserably on the rack or at the stake, led me to the experiment of bringing a highly sensitive person by night into a cemetery; and Miss Reichel had the courage, unusual in her sex, to consent to be taken, on two different very dark nights, to the cemetery of the village of Grunzig. The result actually fulfilled my expectation most perfectly. She soon saw a brightness, and perceived along one of the mounds slight degrees of a second grade. However, she did not suppose them to be either witches or ghosts, but recognized the fiery appearance from one to two spans high, as luminous vapor, waving over the graves, and extending over the ground the length of the latter. Sometime after, she was taken to two large graveyards near Vienna, where several burials occurred daily, and the mounds lay around in thousands. She saw many graves furnished with such luminosities. Wherever she looked she found herself surrounded by fiery masses. But these showed themselves more particularly over all new graves; while on very old ones they were extinguished. She described the appearance as less like clear flames than as a luminous mist. On many graves this fiery light was as many as four feet high, so that when she walked into it, it reached up to the neck. When she placed her hand in it, it was as though she had brought it into a dense fiery cloud."—pp. 141, 142.

These experiments were afterwards confirmed by the testimony of five other sensitive persons, of whom two were invalids, and three perfectly healthy.

"All these confirmed words for word the testimony of Miss Reichel, seeing the lights more or less distinctly over all the new graves. Thousands of ghost stories will now meet their natural explanation. It will be seen, too, that our old women were not so far wrong when they asserted that it is not granted to every one to see the Spirits of the departed wander over the graves; for, in fact, it is only the sensitive who can see in the dark the luminosity of the imponderable effluvia from chemical decomposition of corpses. And thus I think I have succeeded in tearing down one of the thickest veils of dark ignorance and human delusion."

It will be utterly impossible for us to give even a sketch of all the characteristics of Von Reichenbach's discovery in the brief space of a review.—Not but what the work might be abridged to one-half its present volume; for the greater portion of it is filled with accounts of reiterated experiments, intended to satisfy the critical, and direct the scientific to repeat them; while the style is originally diffuse, the translation clumsy, and the sometimes bulky notes of the English editor are irrelevant and egotistical; but the points presented are so various, and its technical learning so profound, that nothing short of reading the work itself can give an adequate idea of the author. But there is one conclusion unavoidable after the careful study of the book; it is, that through Von Reichenbach we are dealing with Nature herself. His method is strictly Baconian. He does not broach a theory, and then set out to prove it by twisting facts, imagining inferences, and forcing conclusions; but leaving the reason at all times perfectly free and unbiased, his other faculties have combined to arrange the facts as he found them, in their natural order, so that the law which governed them might make itself apparent to the "dry light" of calm and philosophical judgment. The Baron's antecedents are also such as compel us to trust him. Of mature years, sixty or thereabouts, he has survived the enthusiasm of youth. Of large wealth, his labors were not for bread, nor stunted for want of necessary material to work upon. Without a "profes-

sion," he had no peculiar interests to serve, no inbred prejudices to contend with. His whole life has been spent in the realms of Nature, as she came fresh from the hand of the Omnipotent Creator. To him Botany, Mineralogy, Geology, Physiology, Natural History, Chemistry, Astrology, Electricity, Magnetism, Mathematics, and all their kindred branches, are as familiar as household words. His aim, unlike that of merely professional writers, is to harmonize human views of that sublime creation, which is in itself one vast harmonious unit. His labors have done, perhaps, more to accomplish this object than those of any other investigator. While Berzelius, and Brewster, and Newton, and Davy, have long since supposed the principles of Heat, Light, Galvanism, Electricity and Magnetism to be fundamentally the same, although they could not prove their identity, Von Reichenbach has shown that this identity does not exist; that they are distinct powers in themselves, but that they are all alike accompanied by this new force, which moreover is inseparable from them. Others have gone crazy in the enthusiasm of the fancied discovery that the vital principle was but a modification of Electrical force. Our author has calmly but irresistibly proved, that though the Odic Force accompanies every form of electrical action, as well as every manifestation of vegetable and animal life, yet it is distinct from both. The relation of this force to organic life has yet to be more fully explored. Odism, like electricity and gravity, has no consciousness, no will, no individuality. It proceeds from the sun; it is reflected from the moon; it streams from the poles of our earth; it pervades each stone, each metal, and each element. It causes the seed to germinate, and promotes the growth of every little plant and forest monarch, from the equator to the poles. It invigorates the system of each animalcule, and, from these, the lowest class of the animal kingdom, it mounts step by step, from order to order, strengthening and developing in all alike their powers and faculties. It impels the beetle to seek its mate, and it glues together the lips of human lovers. It visits our systems with the elastic influences of the morning sun, and at evening enables us to magnetize our neighbor, to charge with a semi-vital force the table about which we may be seated, and to cause it to follow the hand of the operator by virtue of an unconscious attraction. The universality of this principle is coextensive with Nature. But it is a generality, not an individuality. It does not reason; it does not reflect. It may flash from our eyes in moments of passionate excitement, but it has yet to be proved identical with the passions themselves. After-discoveries may yet establish this sameness. We may in time be satisfied that the principle of organic life has been detected. But for the present we must rest content with having advanced one step nearer to the goal which has hitherto been as inaccessible to physicists and metaphysicians, as the poles of the earth have been to the boldest efforts of the navigator.

Those who may search this work for anything relating to what are called "Spiritual Manifestations," will find nothing bearing directly upon that subject.

The book treats not of the super-natural; its experiments relate only to physical laws. It deals in demonstration, not in moral reasoning.—Its inductions are negative of the Spiritualist theory. No phenomena are recorded, wonderful as many of them are, which require the agency of disembodied Spirits to explain them; nor are any facts presented which are not accounted for on purely physical principles. On the other hand, the peculiar phenomena claimed to exist by the Spiritualists, such as rappings, unconscious writing and speaking, are nowhere alluded to. The Misses Fox are of more recent date than the researches of our author; nor at the period of his publication had the strange voices of our western world yet re-echoed back to the hills of the Fatherland. But it is to be devoutly hoped that, ere now, his attention may have been called to this momentous subject; and that the wonderfully analytic powers of his master mind may have been brought to bear on a system of facts so startling to the scientific world, and of such vast consequence to human happiness. How far the odic principle may be adequate to the production of the phenomena, whose existence is vouched for by Edmonds and others, time and long continued study, by minds rightly constituted for such exercise, can alone determine. Much as we could desire to penetrate the veil drawn by death over all beyond the grave, we must fear that the beautiful description of the spheres, and the views of a future state, given as emanations from Bacon and Swedenborg, will prove to be nothing but the product of mere human brain, while in an abnormal condition from odic influences. Before the eagle eye of Science, revelations from the Spirit World have ever vanished away. It remains to be seen whether the present purely American theory will endure the test any better than its predecessors. We commend the subject to the Baron's attention.

PROPHETIC DREAMING.

In the histories of the Old Testament, we constantly find instances of prophetic dreaming, and the voice of God was chiefly heard by the prophets in sleep;—seeming to establish that man is in that state more susceptible of Spirit communion, although the being thus made the special organ of the Divine will, is altogether a different thing from the mere disfranchisement of the embodied Spirit in ordinary cases of clear-seeing in sleep. Profane history, also, furnishes us with various instances of prophetic dreaming, which it is unnecessary for me to refer to here. But there is one thing very worthy of remark, namely, that the allegorical character of many of the dreams recorded in the Old Testament, occasionally pervades those of the present day. I have heard of several of this nature, and Oberlin, the good pastor of Ban de la Roche, was so subject to them, that he fancied he had acquired the art of interpreting the symbols. This characteristic of dreaming is in strict conformity with the language of the Old Testament, and of the most ancient nations. Poets and prophets, heathen and Christian, alike express themselves symbolically, and if we believe that this language prevailed in the early ages of the world, before the external and intellectual life had predominated over the instinctive and emotional, we must conclude it to be the natural language of man, who must, therefore, have been gifted with a conformable faculty of comprehending these hieroglyphics; and hence it arose that the interpreting of dreams became a legitimate art. Long after these instinctive faculties were lost, or rather obscured, by the turmoil and distractions of sensuous life, the memories and traditions of them remained, and hence the superstitions of jugglery and imposture that issued, in whom, however, there can be no doubt that some occasional gleams of this original endowment may still be found, as is the case, though more rarely, in individuals of all races and conditions.—*Afra. Croce.*

PRACTICAL SPIRITUALISM.

We republish the following at the suggestion of a friend, as it illustrates the power of Spiritual life and bears testimony that every true lover of Spiritualism should be a true lover of "faith, hope and charity, for the redemption and harmonization of the race."—*Ed. Ch. Sp.*

LAWRENCE, Dec. 30, 1853.

Permit me to relate a little incident that occurred but a few hours since, illustrating the influence of practical Spiritualism.

At 6 o'clock I took the cars for Lawrence, from Boston, intending to pursue my journey to Haverhill on the morrow, and attend the Convention to be held there. As I entered the cars, which were crowded, my ears were assailed by the vociferous blasphemies of a company of young men seated at the end of the car, and who had evidently been indulging too freely in alcoholic spirits.

I was for some time engaged in perusing letters, and did not particularly hear their loud and boisterous conversation. Having finished reading, I was again attracted to the young men, who were annoying all within the car by their ungentelemanly conduct. A friend with me remarked—

"They ought to be put out of the car!"

"I replied, 'This cold night, they would freeze; better give them the hand of brotherly friendship, and teach them better! I feel to go and speak to them.'"

He replied: "It would do no good to talk to men in liquor." I replied, "I feel impressed to speak to them; I feel that I can say a word that will do more than many labored Temperance Lectures; they will not strike me in the face—they will thank me for it. I feel that they will. It can do no harm."

He said, "Go, if you feel so to do."

I arose from the middle of the car, and not till I laid my hand upon the shoulders of the youth who seemed to be the most unruly of the company, did his voice cease. His back was towards me, and he perceived not my approach till my hand was felt by him.

He turned his head, astonished at beholding a stranger female bending over him, he looked me in the face, and then his eyes were turned downward.

I said, "Friend, I once had a brother. I loved that brother, and he loved me. He is now in the Spirit land. I will not speak of his death; he died suddenly—in a moment; you have sisters?"

"I have two," replied the subdued man.

"Do you love those sisters?" inquired I; "yes, you do love them, and they love you. I felt to come and speak to you. You are my brother, I feel that you are. I love you as a brother, therefore as a sister do I address you. I address you as I would have another address my brother, were he in a similar condition as yourself. I feel to speak to you as a friend. I do not despise you, I love you, though you are a stranger to me, and I have introduced myself under such unfavorable circumstances."

I then repeated the conversation I had with my friend, respecting their ejection from the car, and my impression to speak to them, adding, "I knew you would not strike me, I knew you would all, from your inmost souls, thank me. Now, let me say one word, one word, and that word is—*Zeal! Zeal! Zeal!* of the temple!"

I turned to leave them, when the person who occupied the seat with the individual whom I particularly addressed, and who had eagerly listened to every word I had uttered, took my hand, and thus addressed me—

"You have done right. I thank you, I thank you!"

I returned to my seat, and the emotions of my soul cannot be described as I reflected upon the change in those young men. In one moment were they subdued and silenced. O how eagerly those who were seated upon the opposite seat bent forward to catch every word I uttered! How hushed the voices that but a moment before were cursing in all the bitterness of drunken insanity! How changed the scene! But not long did I meditate; for the individual who had expressed his thanks for my advice, came to me to repeat his acknowledgments for my kindness. And as his fine countenance, beaming with gratitude, though subdued by mortification, expressed the emotions of his full soul, and as his hand, with true brotherly affection, clasped mine, I felt this is the way to reform the world.

"Where do you live, and what is your name," he inquired, "for we all live here."

The brother now approached, who had been the chief spokesman, and never shall I forget the cardinal grasp of the hand and the grateful thanksgiving that his eloquent eye spoke, as he said "Good bye!"

O, was I not paid for that little exertion? It was no task, it was a privilege; and as I sit here and record this occurrence, I can but exclaim—Those five young men have learned a lesson that will follow them through eternity.

Need I comment? Does not the fact contain its own moral? I did not speak to them of their condition; of their conduct; I neither rebuked or censured, but in the still small voice of Spirit-sympathy, I touched their feelings, by not even alluding to their condition as one to call forth reproof or condemnation.

Is not this practical Spiritualism? Is not this the way we must do, if we would act out our life-like dramas life-like? I feel that it is. Let us all, then, arise, and not be satisfied with rehearsing dramas in our circles, but in life prove the reality of the Spirit influence that moves us. Let us no longer speak by our words only, but by our deeds. Let us show by our kindness that we do, indeed, love our brother, that we can bear with him, that we can sympathize with him, that we can advise him, that we can console him, that we can raise him up when he is fallen, and not be for ever talking this love; and when we behold the drunkard in the gutter, loitering in the street, blaspheming in his oaths, the wretched, the miserable, the impoverished, (no matter how vicious he be, the lower so much the more need of our assistance), let us, instead of passing by on the other side, and denouncing him, go to him and say, My friend, my brother, my sister, as the case may be, come with me, I will do you good; trust me, and I will trust you. Let our motto be, not only to "give to him that asketh of us," but give to him that doth not ask, that doth not even know that he hath need; and "from him that would borrow, let us not turn away." For I realize this, even, that "it is more blessed to give than to receive," that in giving this evening, I have received an hundred fold in this life and in the next life everlasting. Let me leave this subject, and close my letter by again asking, "Is not this Practical Spiritualism?"

E. ELVIRA GIBSON.

Moss will grow upon gravestones; the ivy will cling to the mouldering pile; the mistletoe springs from the dying branch; and God be praised, something fair to the sight and grateful to the heart, will yet twine around and grow out of the seams and cracks of the desolate temple of the human heart.

MIRTH—ITS USE AND NON-USE.

We copy from the *Tribune* the following synopsis of Rev. Henry Ward Beecher's lecture on Mirth. The lecture cannot fail but stir the stagnant minds of the clerical and other professions, and we hope inspire some to make this subject a speciality in religious reform, for we need emancipation from the sins of ignorance in this, as in other departments of anthropology. Let the subject be presented by some one with music in his voice, cheerfulness in his countenance, and soul light in his eyes, and the general verdict will be for Mirth, and more of it. Mr. Beecher, after alluding to the general ignorance of mankind, said:—"Faculties were laid aside like old garments. One age was characterized by the prevalence of one feeling, and another by another. In an age of asceticism, mirthfulness was a sin, men were never afraid of using those faculties which were in vogue to excess, but others they are afraid they would not banish entirely. Men fortified the side which was strong, and left the weak side exposed. It was politic in America to discourse on enterprise, but not on mirthfulness. The lecturer believed that mirthfulness would improve morals, and give the community a healthy tone. But Mirth was compelled to be a vagabond, and never be found on the bench, in the observatory, the counting-room, or the pulpit. It was considered orthodox to sleep in church, but sinful to laugh. By mirthfulness he meant the fire beneath, which produced the sparks of wit. It exhibited itself altogether through the other faculties. It never looked out on the world itself but when the perceptive faculties looked out; if mirthfulness slid its glass before them, the effect was observed in the appearance of the object. Mirthfulness entered a great deal into combination with all the faculties except the passions. The speaker analyzed the different manifestations of mirthfulness in its combination with form, color, secretiveness, caution, ideality, imitation, benevolence, &c. Veneration was profited by the flavor of Mirth. Was it not more lustrous when in its atmosphere? Conscience was improved by mirthfulness. Mirthfulness was not only one note in the mind, but it entered into harmonic combination with all other notes. If it consorted with the higher feelings, it was elevating. Buoyancy, good nature and cheerfulness were atmospheres in which the mind could not abide save all the faculties were normally exercised. Mirthfulness belonged to that class of feelings which could be called joy-breeder. It function was to produce pleasurable emotions in all the faculties. The lecturer believed that man's faculties were designed to be fruitful of joy. But the faculties were not to one another responsive of joy. The most wretched thing on earth was man. It was a violation of divine law to be unhappy. Mirthfulness was not to be estimated by its flashes, but from its steady flow, which was far transcendent in its benefits. Anger was often subdued by mirth. More could be done with an angry man by jest than by grace. Men oftentimes found more grace in wit than in conscience. Wit brought a man in better sympathy with those who heard him. It worked more for conscience than conscience could work for itself. Care was a low-browed demon, having neither faith, hope nor trust. It deadened all the vitality of the faculties. Sorrow might have slain its thousands, but care had slain its tens of thousands; therefore cursed be care, and let all the people say amen; and blessed be that bright winged exorciser which could destroy it. Mirthfulness was an effective ally of earnestness; as there was a liability to excess in earnestness, in which case it was followed by reaction. It was supposed that mirthfulness was an evil, because it was heard at midnight revels and in the ways of folly. But did not sunlight shine upon the evil as well as the good; and because of that was sunlight bad? It was said that mirthfulness was inconsistent with sobriety. But conventional moral sobriety had no countenance with the word of God. The sobriety which the Scripture contemplated was a Maine law sobriety. He thought that the better way was to put men in the right position and then draw out the exercise of all the faculties. It was true that by locking a horse in a stable he could not run away; but the true education was to teach him not to run away while he had his liberty. By putting a padlock on all the feelings they would not do evil; but a better plan would be to bury the man at once. Historical influences had brought Puritanism in antagonistic relations with mirth. Mirth associated with vice in the court of Charles II., could have no better effect than to bring mirth into disrepute with conscientious men. But we could not fail to admire the motives which induced the wrong more than admire the right thus associated. The lecturer then spoke of the bearings of a more enlarged mirthfulness upon the people of this country. All our troubles we had three times—first in anticipation, second in realization, and third in retrospection. In business a smiling face was of value, but was ever unpopular. Clerks were not chisels and saws; even if they were to oil them occasionally it would make them work better. Mirthfulness was essential in the family and with a literary man. Corruption had no sustaining power of itself; and if mirthfulness and ideality could give an earthly immortality to the works of Sterne, Swift, Fielding, Byron, Moore, and others, what could they not do when allied to purity and virtue? There were great defects in our religious manners, and mirthfulness would do much to improve them. No feeling could ever be brought up right until we could trust it. It was wrong to suppose that we could have a natural gratification of mirthfulness so long as we feared its manifestations. It was as wrong to suppose that a given note in the scale was irrelevant, as to suppose a given faculty was irrelevant. What the pulpit wanted was not solemnity nor intensity, but breadth and naturalness; and it was here in the pulpit, in which men regarded laughter as blasphemy, that the lecturer would assert the dignity of mirth, when it twined itself about the stable pillars of conscience and faith, and laid its blossoms upon the blushing flowers of love, and mingled its offerings to God with the fragrance of the whole soul. And God would accept it."

From the American Pirenologist.

PAUL NO PHIRENOLOGIST.

"It would seem, from an extract of a sermon delivered by Henry Ward Beecher, published in the last number of your paper, that the modern preachers have a decided advantage over the old. Paul was unacquainted with the *revelations* of Phrenology. Yet in pursuance of his mission, he went forth a burning torch, enlightening the darkness of the earth; opening the blind eyes of the gentile nations, &c.—*Elder Mitchell, in the Christian Union.*

It is quite true, Elder, that modern preachers have "a decided advantage over the ancient." St. Paul was not only unacquainted with Phrenology, but he had not the slightest knowledge of chemistry, and only the most crude and incorrect ideas of Astronomy, Geography, Natural Philosophy, &c. He did not even know the earth was round, and would have laughed to scorn the man who should have told him that it revolved on its axis. Modern preachers know all these things, and a great deal more, and thus have an advantage over the preachers of the old time.

Why then did the preaching of St. Paul produce such prodigious effects upon the world, while the efforts of Elder Mitchell and his contemporaries are so remarkably destitute of power? Why? Listen, Elder, and we will tell you.

St. Paul was not a man of the foggy species. He was no conservative, but a thorough-going radical. He had a mind of his own. He did not wait for Christianity to become popular before he embraced it, but believed as soon as his understanding was convinced, and proclaimed his belief without pausing for a moment to consider what the consequences might be to himself. He had an open mind to receive truth, an earnest heart to embrace it, a glowing tongue to declare it. He was a man who dared to be free in thought and word, in spite of the Public Opinion of his time, and with martyrdom confronting him in his chosen path. He sides this, he was a tent-maker, earned his own living, and had no pew-holders to conciliate.

Elder, your abilities are evidently of a limited description; but if you had St. Paul, you would lose your mark upon the village where you live, even as he left his upon the world.

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